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printed. At the foot of the page, in small type, is a commentary. The purpose of this publication is no doubt to make the Bible more readable, and it certainly accomplishes that. It also makes the Bible more intelligible, with its outline of the book's contents and its helpful notes on the meaning of the text. We have represented here the best biblical scholarship of the Catholic church, and to Catholics these volumes are to be highly recommended.

The Social Teachings of the Jewish Prophets.

By William Bennett Bizzell. Boston: Sherman, French & Co., 1916. Pp. 237. \$1.25.

Sociology is a term used to cover a multitude of sins nowadays. The preface of this "study in biblical sociology" reads well. We are almost led to expect from the author what has thus far not been given us by anyone, namely, a reasoned statement, scientifically oriented, of the sociological significance of the biblical literature. However, upon taking up the text itself, we are sadly disappointed. We are almost led to doubt whether the author knows anything about either biblical or sociological science. When we read for example, on p. 14, "The many public addresses found in Deuteronomy are explained with least difficulty by accepting them as being Mosaic deliverances," we can scarcely believe our eyes. Again, on p. 19, we are told that Israel never had a mythology.

What we have here is an uncritical use of critical tools. On top of the lamentable deficiency in scientific method the book is swamped beneath a host of inexcusable errors in spelling and the like. One wonders how the text ever got past a proofreader of ordinary intelligence, let alone the author. For example, Ahijah everywhere appears as "Abijah." *The Living Messages* of G. Campbell Morgan, who is soberly cited as an authority on biblical interpretation, at times appear in chameleon-like fashion as *Morgan G. Campbell's "Living Messages."* We are confidently assured, on p. 104, that an Assyrian inscription confirms the biblical statement that "an angel of the Lord went forth and smote in the camp of the Assyrians one hundred and four score and five thousand." Would that Mr. Bizzell would publish that inscription.

The Religion of Power. By Harris E. Kirk.

New York: Doran, 1916. Pp. 317. \$1.50.

The contents of this book composed the James Sprunt Lectures delivered in 1916 at Union Theological Seminary, Richmond, Virginia. The author is the pastor of the Franklin Street Presbyterian Church, Baltimore. The subtitle of the book is: "A Study of Christianity in Relation to the Quest for Salvation in the

Graeco-Roman World, and Its Significance for the Present Age." The definition of religion which is basal to the author's argument is "the effective desire to be in right relation to the Power manifesting itself in the universe" (p. 50). The permanent religious need of mankind includes four elements: a sense of dependence, a sense of alienation, a desire to atone for the wrong, and the craving for a human expression of God. This is summed up in the expression, "a quest for safe conduct." In the Graeco-Roman world various experiments were made in that quest. First, there was the experiment of ritual observances illustrated by the various mystery cults. Secondly, there were the various ethical speculations of the Greeks and the Romans, and here the author gives a fine summary of ethical theories contemporary with early Christianity. Thirdly, there was the experiment of legal obedience on the part of the Jews to the law which they regarded as revealed. The author asserts that these attempts all failed to bring satisfaction to the religious needs because they lacked in moral dynamic. The age was rich in ideas, but lacked power. *Gnosis* needed to be translated into *dynamis*. The reason for the success of Christianity was that it brought satisfaction for the religious needs in a person, Jesus, whose bodily resurrection was the proof that he possessed the needed dynamic. The latter portion of the book consists of an argument that the need of today is precisely the same as was the need of the Graeco-Roman world—for a religion of power—which the author interprets in terms of a theology which is decidedly Calvinistic.

Leavening the Levant. By Joseph K. Greene.

Boston: Pilgrim Press, 1916. Pp. xii+353. \$1.50.

Among urgent world-problems are those pertaining to the Near East. The average intelligent reader wants condensed, luminous, trustworthy statement. This can come only from those who know the entire field in detail. Such a book is Dr. Greene's *Leavening of the Levant*. The author was fifty-one years a resident in Turkey. He knows the languages, he saw the passing events, he experienced the trials and bitterness of missionary life in those days of severe testing. Dr. Greene begins with a general survey of Turkey—land, people, Armenian question, Young Turks, Mohammed. He then surveys American missions, pioneers, their attitude toward oriental churches, leading factors, the necessity of forming a Protestant community. Then follows a review of the educational system—high schools and colleges for girls and boys, colleges for men, theological schools. The volume closes with matters miscellaneous and personal. There are thirty-four illustrations and two maps.